124 really stood. In this, there may have been a certain hollowness;
177 I never saw among all the Orokaiva a young man who was as scared of his affines as this one. One reason why I employed the young woman as second interpreter was that nothing would induce him to open his mouth when I wanted to talk to his classificatory father-in-laws. In all significant respects, then, he offered little challenge to accepted tradition.

Children were trained by their parents in the prevalent system
867 of custom and belief, as modified by recent changes; they maintained
869 their traditional regard for their elders, not regarding their school
177 knowledge as giving them any claims to superiority. Their elders did, as far as I know, make no use of the knowledge their children gained at school; my two interpreters were the technicians when letters had to be written or other newfangled problems solved. Everyone in the
621 village, including ourselves, were expected to fulfill reciprocal
571 obligations in the community; the acculturated young were certainly expected to help their kinsfolk, especially if their knowledge had
602 yielded cash. Even those absent on jobs in town were always asked (and occasionally expected) to help. There was only one partial escape from community obligations and that was to live outside the village. Migrants knew that whatever possessions they had amassed away from home would soon have to be shared out if they returned to Sivepa. While they were away, they could more often refuse demands with impunity. But they knew that unsatisfied claims tended to be stacked up against their return. Some claims were purely try-ons. I have myself been the communicator of such claims from a Kongohambo man to his kinsmen in Port Moresby; I could see that the response to some of them was merely hearty laughter. But others, communicated at the same time, were taken seriously; some gift had to be made.

The penalty threatening an absentee who neglected his kin had
[626] to be paid when that absentee returned; especially when that absentee
[423] wanted to resume possession of his land holdings. Little would it benefit him that certain lands had been left to him by his father, for during his absence, other men had been "looking after" them. If he had neglected these men, his rights would be hard to reassert; the community would give him little sympathy. If he had been generous during his absence, he could be strong in his claims; his relations would then show him benevolence. Rights could be kept warm only by constant exchanges; a moratorium of more than one year begins to be risky. While a man is in town, the exchanges seem unequal; money or clothes go to the village; some taro are sent to town (when I went to Port Moresby I was given a sack of these to carry, to be distributed by a knowing relative in town).

For those who remain in the village, the sanctioning mechanisms
626 are mostly informal. Failure in one's obligations means loss of status, leads to gossip, derogatory remarks to one's face, perhaps even a harangue at night by a man at the other end in the village.